

A

SERMON

N^o 7

Preach'd at

St. Paul's Covent-Garden,

On the 5th of November, 1711.

Being the Anniversary for the happy Discovery of the Powder-Traitors;

And our no less happy Deliverance from the late Attempts of Popery and Arbitrary Power,

By the Blessed King WILLIAM of Immortal Memory.

By the Honourable ROBERT LUMLEY LLOYD of Cheam in Surrey, one of Her Majesty's late Justices of the Peace for the said County, Rector of St. Paul's Covent-Garden, and Chaplain to the most Noble his Grace the Duke of Bedford.

Gen. 49. 7.

ursed be their Anger, for it was fierce; and their Wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

L O N D O N:

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1711.

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TO HER
Most Excellent Majesty,

A N N E,

By the GRACE of GOD,
Of Great Britain, France and
Ireland, &c.

Rightful and Lawful Queen;

This following SERMON, as a Testi-
mony of unfeigned Loyalty to Her
Majesty's Sacred Person, of unshaken
Zeal for the Revolution, and Prote-
stant Succession, is most humbly dedi-
cated by

Her Majesty's

Most Dutiful

and Obedient Subject,

ROBERT LUMLEY LLOYD



Prayer before Sermon.

O Most Gracious Lord God, whose property is always to have Mercy, who wouldest not the Death of a Sinner, but rather that he should turn from his Sin and be sav'd: Look down, we most humbly beseech thee, with an Eye of much Pity and Compassion upon the whole Race of Mankind; illuminate with a Beam of thy Divine Grace the perverse and stony Hearts of Jews, Turks, Infidels, Hereticks, and all other Gainsayers of thy Holy Gospel, even to a full Conviction and Acknowledgment of thy salutary and eternal Truths; that thy Ways may be known upon Earth, thy saving Health among all Nations. Let the People praise thee, O God; yea, let all the People praise thee.

But in a more especial manner we become humble Supplicants for Christ's Holy Catholick Church; that is, for the whole Congregation of Christian People, howsoever distress'd, or wheresoever dispers'd throughout the whole World; more particularly for that most pure and reform'd part of it, which God's right Hand hath planted, and his wonderful Providence preserv'd in these Kingdoms whereunto we belong: And herein I require you more especially to pray for Her Most Excellent Majesty Anne, by the Grace of God, Queen of Great Britain, France and Ireland, Defender of the truly Antient, Catholick and Apostolick Faith, in all Causes, and over all Persons, as well Sacred as Civil, next and immediately under God and his Christ Supreme. Give Her, O God, in thy good time, an happy, an honourable and a well-settled Peace on all sides; but whilst Her Adversaries will chuse War, fight Thou Her Battles, and give Her the Victory over all Her Enemies. Bestow on Her, for thy Holy Church's sake, a good old Age here, and give Her Everlasting Happiness hereafter: Clothe all those who have evil Will at this our Sion with Shame and Confusion; but on Her Majesty, and Her Protestant Successors, let the Crown for ever flourish. We most humbly implore thy Divine Goodness for the Princess Sophia, and the rest of the Royal Family: For the Ministers of God's Holy Sacraments, as well Archbishops and Bishops, as other inferior Pastors and Curates; for Her Majesty's most Honourable Privy Council: and (as my private Duty for

ever binds me in a more especial manner) for their Graces, the Duke, the Dutches Mother of Bedford, and all that noble Family; for the rest of the Nobility, Judges, Magistrates and Gentry of this Realm: That all, and every of these, in their several Callings and Stations, may serve truly and painfully to the Glory of God, the edifying and well-governing of this Great and Free People committed to their Charge, always remembering the strict and solemn Account they must all one day make. And for a continual Supply of the Mortality of Learned and Religious Men to serve God both in Church and State, we desire a peculiar Blessing upon the two Universities of this Land, and all other Places of good Learning and sober Education. We also pray unto thee, O God, for the whole Commons of this Realm, that they may all live in the true Faith and Fear of Thee their God, in dutiful Obedience to Her Majesty, and in Brotherly Love and Christian Charity one towards another.

Finally, we are to bless and praise Almighty God for all his Mercies and Favours from time to time bestow'd upon Us; for Our Creation and Preservation, for the Means of Grace, and the Hopes of Glory; for all those Holy Men, and Women, Apostles, Martyrs, Confessors, departed out of this Life in his true Faith and Fear: But above all, for their Fountain and Foundation, Jesus Christ the Righteous; beseeching him to give us Grace so to direct our Lives, after their good and pious Examples, that this painful Life ended, we, together with them, may be made Partakers of a glorious Resurrection in the Life everlasting. These things, with whatever else, thou, O God, knowest to be needful or convenient for us, together with a Blessing upon our present Undertaking, we humbly beg in the most prevailing Name and Words of Jesus Christ, our most blessed Lord and Saviour, who, when we pray, hath commanded us to say,

Our Father which art in Heaven, &c.

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S E R M O N

Preach'd at St. Paul's Covent-Garden

On November the 5th, 1711.

PSALM 124. 7. *O.T.*

Our Soul is escap'd as a Bird out of the Snare of the Fowler : the Snare is broken, and we are deliver'd.

TH E S E Words refer either to King David's Deliverance when pursued by *Saul*, or else to the Escape and Return of the whole Jewish Nation from the Babylonian Captivity. The former was a great and imminent Danger ; Snares were laid, but they did not take, for *David* escap'd them. But if the Text relates to *Israel's* Captivity in *Babylon*, as 'tis most likely it does, being spoken of a National Deliverance ; that indeed was a Snare so sure and strong, that it took and held them last Seventy Years. And in that Relation I will now consider,

- I. *Israel's* Tryals and Sufferings there.
- II. Their Deliverance from thence.
- III, I shall apply the whole to our selves, the Cause of our now present Meeting.

I begin with *Israel's* Sufferings during her Captivity in *Babylon*.

Captivity is a compounded State of Evil, in which are contain'd all the several bitter Ingredients that make up Misery ; the same for Kind, tho indeed not for Degree and Continuance, that constitute Hell, the *mala damni & mala sensus*, the Evils of Loss and of Suffering. The former consist in the Deprivation of all those good things which heretofore made up their Prosperity and outward Happiness ; the latter in sustaining those Hardships and cruel Usages wherewith they were daily loaded by their inhumane and insolent Masters. In the first of these, four things are chiefly considerable. The loss,

- (1.) Of their Estates. (2.) Their Liberty. (3.) Their Laws.
- (4.) Their Religion. The greatest Losses all on this side Hea-

ven; without which, Life it self is-but a heavy burden.

1st. Their Estates, the Goods of this World, which were moveable, were taken from them, and their Country and Dwellings left behind them. So that they were reduc'd to a great-a degree of Want and Nakedness as they were born in; and the whole Nation might say with *Job*, chap. 1. 21. *Naked I came I out of my Mother's Womb, and naked shall I return.*

Almighty God does often in sacred Scripture remember his People of their Deliverance out of *Ægypt*, as the greatest Obligation to Thankfulness and Obedience; and so it was doubtless at that time, long before they were carry'd away Captive into *Babylon*. But if we may compare their Sufferings in *Ægypt*, with what they endur'd there, they may seem light and easy, for the hardest Part of their *Ægyptian* Bondage consisted in Drudgery and Toil: *Ye are idle*, says *Pharaoh*, *and therefore command them to make Bricks without Straw.* They wanted nothing but Ease, they had Plenty enough; nay, they had not only what was requisite for their present Use and Convenience, but they had good Estates, they had numerous Flocks and Herds, which they brought out with them, besides their Lands which they left behind them. When *Jacob* their Father was a Sojourner in the Land of *Canaan*, we find no mention of Lands belonging to him or his Family; except a small parcel purchas'd for a Burying-Place of the Children of *Heth*. And he went down into *Ægypt* upon an Invitation, not compell'd, not as a Captive, but as a Guest; and without doubt he mended his Condition there, having all the Land of *Goshen* given him by *Pharaoh*: and we cannot but think, according to the Practice of Statesmen now-a-days, that *Joseph*, who had a little before the Disposal of all the Land of *Ægypt*, and made it part of the Crown-Revenue; but that he, I say, made an ample Provision for himself and Kindred. Upon these Considerations they had been great Losers by leaving *Ægypt*, had not God made such a plentiful Provision for them in the Land of *Canaan*, first dividing it among their Tribes, then to particular Families. But in *Babylon* they were so far from having either Lands or Houses, Flocks or Herds, that they had nothing there they could call their own:

Considering, 2ly. Their Liberty was gone as well as their Property. Tho' despoil'd of their Goods and Estates, yet had they been free, they might have made some shift for a Subsistence; Liberty being above all other Possessions, for by it a Man is owner of himself, and without it can call nothing truly his own; without it the World is like a wide Sepulchre, and the Living very little differ from the Dead, but only by a Sense of their own Confinement.

3ly. Their Laws, Statutes, and Ordinances, such as no People had but themselves (as *Moses* tells them, being the immediate Sanctions of God himself) were all taken away as to their outward Observation of them, or their receiving any Benefit or

Protection

protection from them. With what Arbitrary Tyranny they were treated in *Babylon*, may appear by that severe Edict of *Nabuchadnezzar*, upon which their whole Nation was proscrib'd or judg'd to Death and Destruction, upon a private bare Suggestion of one single spiteful Favourite, namely wicked *Haman*, without any legal Process, or knowing who were their Accusers, or what their Crime.

4th. The greatest part of their loss was their Religion, which they could not exercise there with any Freedom or Security, either as to the moral or ceremonial Part of it: They could have no Assemblies either for the praying to or praising Almighty God; and they were often entic'd or compel'd to Idolatry by Death, and other rigorous Penalties, as appears by the three Children cast into the fiery Furnace, and *Daniel* into the Lion's Den, for not complying with the King's tyrannical Commands. As to the ceremonial Part of their Religion, much of that was to be perform'd only at the Temple of *Jerusalem*; and what might have been done elsewhere, the Severity and Watchfulness of their cruel Masters would not permit them to practise there, not only out of a dislike to the Religion it self, but also because they would never indulge them so much Ease and Leisure to observe Sabbaths and other Duties of that nature, which would require more time than they thought fit to allow poor captive Slaves.

Having thus briefly view'd the Loss of their Estates, Liberty, Laws, and Religion; I come, 2. To consider their positive sufferings, which consisted in the enduring Contumelies, Oppressions, Hardships, and ill Usages, that Captivity and Slavery is obnoxious to. It would be tedious to reckon up all the Particulars; but in the general we may guess at them by their Behaviour under them, as they are describ'd, *Psal. 137. By the Waters of Babylon we sat down and wept, when we remember'd thee, O Sion.* 'Tis true indeed, this was a People always querulous and complaining, very prone to Lamentations and Wailings upon the dislike or want of any thing; they wept in *Babylon* when they remember'd *Sion*, and they wept too in the Wilderness when they remember'd *Egypt*; and then, *Would God we had died there*, was all their Cry, and all this too for lack of a little Water; And then perhaps the Thoughts of their Flesh-pots, Garlick and Onions, drew as many Tears from their Eyes, as did now the Consideration of their City, and Sanctuary. But then they had little cause for such violent Outcries, so now they had more than enough; for their barbarous Masters only mock at their Misery (*Ver. 3.*) saying, *Sing us one of the Songs of Sion.* They would have them recite those joyous Hymns, which they us'd to sing in the Temple upon their solemn Festivals, and recite them there in the Land of their Captivity, and the Days of publick Mourning. Had they been bid to weep, it would have been a proper and an easy Task to them who were so deep in Affliction; for Grievs are lessen'd when they have vent; and

what breaks out at the Eyes, is a Relief to the swollen Heart; but for one, that is overwhelm'd with the piercing Sense both of the publick and his own private Personal Calamity, in a scoffing manner to be put upon Singing, is a very strange piece of Inhumanity: for there can be no Harmony in the Voice when the Heart is quite out of tune; neither was there any Song of *Sion* that would have suited with their Condition, should they have chanted that of *Psal. 48. 2. The Hill of Sion is a fair Place, the Joy of the whole Earth.* This had been to double their Sorrows by a Reflection on their Loss, to make their Eyes gush out like Fountains of Water, till they had increas'd the Streams, and swell'd the Rivers on whose Bank they sat: Or should they have gone on, as it follows *Ver. 12. Walk about Sion, go round about her, tell the Towers thereof;* which a Corrosive must this have been to their very Souls, to consider that those once proud Buildings were now all laid in Rubbish and Ashes! The remembrance hereof made them sit down and weep, and their Harps (heretofore the Instruments of their Mirth and Solace) they now in a neglected and forlorn manner hung on the Willows by the Banks of *Euphrates*, as Trophies of the Conquest which Despair and Grief had gain'd over their afflicted Spirits. These things were the occasion of the Book of *Lamentations*, which is so pathetical, that a Person even unconcern'd can hardly read it with dry Eyes. How deplorable then was their Condition, who underwent all the real Woe and Miseries they describ'd! Thus much of *Israel's* Suffering in *Babylon*. I come now,

II. To consider her Deliverance from thence: *Our Soul is escap'd as a Bird out of the Snare of the Fowler; the Snare is broken, and we are deliver'd.* And *Cyrus* King of *Persia*, next under God, was the glorious Instrument of this great Deliverance (as you may see *Ezra 1. 1.*) *The Lord stir'd up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdoms, and put it in writing, saying, Thus saith Cyrus King of Persia, The Lord God of Heaven hath given me all the Kingdoms of the Earth, and he hath charg'd me to build him an House at Jerusalem, which is in Judah, &c.* Therefore he order'd an honourable Return of the whole Nation to *Jerusalem*, and restor'd the Vessels of the House of the Lord, which *Nebuchadnezzar* had taken away, and had put in the House of his Gods; even five thousand and four hundred Vessels of Gold and Silver were brought up from *Babylon* to *Jerusalem*, *Ver. 11.* And *Isaiah 44. 28. That saith of Cyrus, He is my Shepherd, and shall perform all my Pleasure, even saying to Jerusalem, Thou shalt be built; and to the Temple, The Foundation shall be laid.* And *ch. 45. ver. 12, 13. I have made the Earth, and created Man upon it; I, even my Hands, have stretch'd out the Heavens, and all their Host have I commanded; I have rais'd him up in Righteousness, and I will direct all his ways; he shall build my City, and he shall let go my Captives, not for Price or Reward, saith the Lord of Hosts.* This Deliverance of *Israel* by the hand

on the 5th of November, 1711.

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Cyrus was so great and wonderful, that God himself mentions it immediately after his Creation of Heaven and Earth. When *Cyrus* had conquer'd the *Chaldean* Monarchs, the *Jews* became his Vassals; it was against his politick Interest to enslave and remit so many Captives, whose Necks had been custom'd to the Yoke of Servitude for so many years. *Pharaoh* would not be brought to it either by Miracles or Judgments. And that of all the Captives of that large Empire, *Cyrus* should permit the *Jews* only to return, who were of a Religion different from his own, and that of all the World beside, and let them go in so solemn a Manner, with ample Commission, by his Royal Decree, to rebuild the Temple, and restore the rich Utenfils thereof, which *Nebuchadnezzar* had carry'd away; This could be nothing else but the Lord's doing, whose Providence alone can turn the Hearts, and overrule the Councils and Interests of Princes; and so it was esteem'd both by *Jews* and *Gentiles* (Pl. 126. 2.) Then said they among the Heathen, The Lord hath done great things for them. And they say themselves, The Lord hath done great things for us already, whereof we rejoice, Ver. 3. It was God's Promise to his Church, Isa. 49. 23. Kings shall be thy nursing Fathers; which it may be was chiefly intended of, or at least was here in an eminent manner fulfil'd and verifi'd in *Cyrus*: for his dealing with the *Jews* was very paternal, he dismiss'd them like Children, not as Slaves; restoring to them not only their Liberty, but their Estates, and Country, together with the free Exercise and Advantages of their Laws and Religion.

It is evident therefore, that the same merciful and Almighty God, who, to shew his Power, harden'd the Heart of *Pharaoh*, that he would not let the People of *Israel* go, did now, to manifest his Mercy and Goodness, melt the Heart of *Cyrus*, to let them return in so gracious and bountiful a manner: As great an Argument and Instance of his Power and Mercy, as his calling and raising up of late our most gracious King *William*, another *Cyrus*, to break the Bonds prepar'd for *Europe* by his pretended Holiness, and to subdue the most Christian Tyrant, those pestilent Scourges of Christendom, and Plagues of Mankind, that the poor Captives in spiritual *Babylon* may be restor'd to Christian Liberty, and the distress'd Exiles for the sake of Religion, find a comfortable Reception in a Sister-Church, tho a foreign Land.

I think it time to have done with the Text as it related to the *Jews*, and begin to consider it as it may refer to our selves, to our double Danger, and double Deliverance. They, the *Jews*, were carry'd down to *Babylon*; and a worse *Babylon* was invading us: tho' theirs indeed was actual Captivity, yet ours were imminent Dangers; the Snare was laid, but, Thanks be to God, the Snare is broken, they who laid it taken or fled, and we are deliver'd. Popery it self is the greatest Snare which our Forefathers escap'd upon the blessed Reformation; and there ever have been since, and ever will be, till

till this *Babylon* be destroy'd, as the other was, Plots, and Traps, and Snares to bring it back again, so long as *Romish* Priests, and Jesuits, blind and superstitious Zealots, and ambitious covetous Atheists, who sacrifice all to their present Interest, remain among us. But here it can never return in a fair way, by moral Persuasion, or rational Conviction, from Arguments drawn from Scripture and Reason.

Therefore when the Fowlers saw the Birds would not come to their Baits, would not be taken by the pitiful Sophistry of the *Romish* Emissaries; or, as *St. Paul* expresses it, *Eph. 4. 14.* would be no more Children toss'd to and fro with every Wind of Doctrine, by the slight of those Men, and cunning Craftiness whereby they lay in wait to deceive: they having try'd all other Ways and Methods of Promises and Threatnings, Hopes and Fears, Rewards and Punishments, by Messengers and Closeting, by Loss of Places and Imprisonment, which make deeper Impressions on Mens Senses, than silly Arguments can on their Minds; there remain'd nothing, no way to introduce and establish the idolatrous Popish Worship here, but Force and Violence. For as one well observes, by how much any thing is more false and unreasonable, it requires more Cruelty to establish it; and to impose what is absurd, against the Senses, Reason, and Consciences of Men, there must be somewhat done that is inhuman and barbarous: and such Ways and Methods they heretofore us'd in the Reign of bloody Queen *Mary*, forcing the most vertuous and learned Protestants, the truest Members of the Church of England, to fly into foreign Countries, to save their Lives; and burning the rest at home, Fire and Faggot being a compendious way of silencing in those days; excommunicating and depoling Queen *Elizabeth* as much as lay in their power; authorizing, aiding, assisting, and abetting the *Spanish* Armada; and endeavouring by repeated Treasons, and numerous Rebellions, more effectually to accomplish it; and, which one might have thought should have been their last Attempt, the Masterpiece of their villainous Cruelty, conspiring, and well nigh effecting the blowing up of King *James* the First, and his Parliament by Gunpowder; anticipating the Day of Judgment, changing them in a Moment, in the twinkling of an Eye. It is a very good Petition in our Litany, *to be deliver'd from sudden Death*; and even Malefactors themselves, when justly condemn'd, have, in most Christian Countries, some time allow'd them to prepare for Death, and are afforded also the best Means and Helps for their Souls Good, that their Condition is capable of: but the Hellish Contrivance of these desperate Powder-Traitors would, in a Moment, have destroy'd Prince and Parliament, and in all likelyhood some Thousands of innocent Persons more, without any time to set their great Affairs in order, or to recommend their Souls to God in a dying Ejaculation; who must instantly have been hurl'd into

another

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other State, leaving all things behind them in Darkness and Confusion. We have heard and read of their Rebel-
lions and Cruelties in *Ireland* in the Reign of King *Charles*
First, which as many wise Men have believ'd, were car-
ried on and promoted by Popish Money and Popish Interest,
which also sow'd the Seeds of Civil War in *Scotland*, which
soon broke in hither, and at last destroy'd our Constitution. I
need not much insist upon Things in our own Memory, which
we have lately seen with our own Eyes; for the blessed
Prevention of which, by the Power and Providence of God,
this Day is to be doubly celebrated with our utmost Power
of Praise and Thanksgiving. It was not indeed come to
open Violence; but the pretended dispensing Power, back'd
with that slavish Doctrine of absolute unconditional Passive-
obedience, (slavish indeed as 'twas manag'd by some) had
well nigh put an end to all our good and wholesome Laws:
so that there wanted only Instruments of Cruelty; and tho'
they could not readily be found in *England*, yet there were
sufficient Grounds to suspect and fear them from *France* or *Ireland*,
considering the Practices and Dealings of both in their own
Countries; the one being act'd by a Spirit of Pride and
Ambition, swell'd with the hopes of an universal Empire,
so that he sticks at no Cruelty or Barbarity to accomplish his
Designs; the other possess'd with affected Ignorance, and blind
Zeal, with an implicit Faith, and dark Obedience: which
Principles, if at liberty, would most surely have produc'd the
same effects here they have done there, especially being back'd
and spur'd on by Jesuitical Counsels; for 'tis certain the Jesuits
have been the Authors of all the Dangers and Mischiefs in
Christendom. I have often wonder'd how Men of such Prin-
ciples and Practices should gain or keep ground in Princes
Courts; who, if they do not what they would have them, will
spring Mines under their very Thrones: but I cannot think
of so much their hopes of participating in the Merits of their
Order, as their fears of Danger and Mischief from them, their
Numbers being so great, and their Principles so desperate; as
is said of some of the poor and unhappy ignorant *Indians*, who
worship the Devil for fear he should hurt them. And tho'
possibly we may with Charity believe there may be some in
that Communion who would not be over ready to put those
wicked Principles in practice; yet when their Guides shall tell
them how illustrious and meritorious a Work it is to reduce
these lost Kingdoms into the bosom of the Catholick Church,
and be instrumental to save so many Souls from imagin'd Ruin,
we can't tell what blind Zeal mixt with secular Interest will not
attempt, having such Counsels to animate them, and a pretended
Authority from *France* or *Rome* to justify their Proceedings. And
it is most certain, this Day's Conspirators were not a little ani-
mated both in their Enterprises & Prosecutions of their Design,
by that Clause in Pope *Clement's* Bull, publish'd a little before
King

King James the First came to the Crown, *Curarent Catholicum regno potiretur*; for they would easily infer, that they might as well depose him as exclude him. And on this account, again, I wonder that that turbulent Religion should gain, or indeed keep ground in Princes Courts, unless it be that the Jealousy they have one of another makes them not mind their common Enemy: For the Pope hath Legions of Religious Rebels wholly at his Devotion, like the *Centurion's* Soldiers in the Gospel; he say to one, go, he goeth; to another, come, and he cometh; to a third, do this, and he does it: for the Jesuits are the Pope's own Domesticks, and Mission is part of their Vow and Oath, (and for ought I know the only one they keep) for if his Holiness bid them go upon any religious Errand tho never so mischievous, the Devil need not drive them, for they will go fast and far enough; they can swear any thing with a mental Reservation, and never be guilty of Lyes or Perjury, as they pretend to believe: and they can do any thing by a Papal Indulgence or Dispensation; can fall down before an Idol if they have a Crucifix in their Bosoms, and never be guilty of Idolatry; can assassinate Princes without Murder; can blow up Parliaments, and deluge a whole Land with Parents Blood and Orphans Tears, and still think themselves not only innocent, but that they have done God and his Church good Service, and also merited for themselves. But the Subversion of our Laws and Government was not all they aim'd at: for as the Soul in Scripture is taken for the immortal Spirit as well as the bodily Life, so the Snare was laid for both, to exercise as much Spiritual Tyranny over the Minds and Consciences of Men, as they would have done Violence and Cruelty to their Estates and Bodies, by introducing and establishing a blind, superstitious and idolatrous *Worship*.

It would take up more time than now remains, to insist on the Particulars: therefore, tho I look upon the Church of Rome, like St. Anthony's Vision of the World, as a Room hung round with Ginns and Snares to entangle Souls; yet I can only at present insist on one of them, which possibly may be the Foundation of all the rest; namely, The Ignorance and Delusion of the People, in whom their chief strength lies. It is Ignorance keeps so many in their Communion, and makes too many (if any) forsake ours; for there can be no just Grounds or Reasons assign'd for either. And it is no wonder to find the vulgar Papists so much in the dark, when the Fountains of supernatural revealed Truths are hid from them; the Gospel, which our blessed Saviour compares to a City upon a Hill, is with them more like a Candle under a Bushel: and not only the Word of God is wrapt up in an unknown Tongue, but their own publick Prayers and Supplications are in the same obscure Language; so that the People generally can neither understand what God says to them, or what they say to him. I well know, they pretend the Obscurity of the Scrip-
tures,

and their Fears, that the common People should draw
 out of them, to be the only Reasons why
 with-hold them; but I rather imagine, they think them
 obscure enough. For had the People the Use of that clear
 Perspective, they might through it easily discern the
 Ends and Impostures of their crafty Priests; and when they
 should come to know how little there is in the Word of God,
 what they enjoin in his Service, they might not easily be
 persuaded to retain the use of it. Priests know Ignorance is
 Mother of Credulity, but Knowledge makes Men wary and
 suspicious about what they admit; nay, they are not content
 to ensnare and captivate the Understandings of the People,
 they enchant their very Senses: how else could they per-
 suade them, that in the Holy Eucharist, wherein they see no-
 thing but Bread and Wine, there is the real Subtance of
 Christ and Blood? Surely these Men (to use *Job's* Phrase)
 have made a Covenant with their Eyes, and their other Senses too. And
 a very strange one, that Seeing they should not see, and
 not Feeling, Smelling and Tasting, they should neither feel,
 smell, nor taste. But farther yet, This is not the only Use
 which is made of the gross Ignorance of the Laity, to seduce
 their Understandings, and beget in them false and erroneous
 apprehensions of Things; but they are hereby often engaged
 in dangerous and execrable Practices. Ignorance prepares and
 disposes them for blind Obedience, which they very readily observe,
 without ever consulting their own Reason concerning the Good
 or Evil of what they do; being wholly given up to the Arbitra-
 ry Conduct of their Guides, who have gain'd such an Ascendant
 over their Minds and Consciences, that they can influence and
 dispose them to any thing: they can precipitate them into Mu-
 tin, Treasons, Rebellions, Assassinations, Massacres, and what
 they please. And if in the perpetration of any of those crying
 sins, any man's Conscience should chance to be so nice and scru-
 pulous as to give him a Check; to allay that squeamish Spirit,
 as is presently told, 'tis for the Interest of the good old Catho-
 lic Cause: and then tho' the Action be ever so vile and detest-
 able, it becomes not only justifiable but meritorious. And thus
 was in the present Case: *Catesby* was the first who thought on
 Gunpowder; and consulting Father *Garnett*, whether 'twas
 lawful to destroy the Innocent with the Nocent, namely, Ca-
 tholics with Hereticks, 'twas resolv'd by him, That if it were
 for the common Good of their Church, it might not only be
 done with a good Conscience, but it would be a very meritori-
 ous Action. It is reported, That when Prince *Charles* went his
 bodily Progress into *Spain*, the common People there were
 strangely surpriz'd to see him and his Attendants such comely
 and graceful Persons; whereas they had been told by their
 teachers, that since the Reformation, the *English* were almost
 become Monsters, and scarce retaining Humane Visages, were
 hardly Men: but would their wicked Priests allow them the un-
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spotted Mirror of the Holy Scriptures, and suffer them to hold their own Faces in that Glass, they would quickly find the all the Deformity which Calumny had cast upon us, does reside in themselves, and that they are more disfigur'd, alter'd and chang'd from the true Primitive Christians, than they were from themselves, when by their Persecutors they were cloth'd with the Skins of Wild Beasts: for those only disguised their Outsides; whereas, habitual Ignorance, Superstition, and Idolatry, have so transform'd the very Minds and Souls of these Men, that they scarce retain any thing more than the bare Names of *Christians*. For the Tree is known by its Fruit, not a Man but Papists all in this hellish Conspiracy: but the Barrels of Gunpowder being seiz'd under the Parliament House, a few Hours before the designed Session; this monstrous Birth, I say, proving Abortive, the very Parents (as well they might) were asham'd to own it; it must by no means be imputed to the Pope or Church of *Rome*, tho I am sure 'twill come home to them but only to the Discontents forsooth, of some few oppress'd and persecuted Catholicks, when in very Truth they were rather favour'd than persecuted. How often, says Cardinal *Perron*, in his Reply to King *James*, have I heard the Pope detest it with his own Mouth? The illustrious Deacon does not plainly tell us, that he did detest it, nor how often he heard him; but if he did, we have good Reasons to believe 'twas for want of Success for he was so far from condemning it by any publick Declaration, that he receiv'd and promoted one of the principal Conspirators to be his own Confessor, when he had escap'd being hang'd here, as he very justly deserv'd. And can it be imagin'd that his Holiness should abhor a Conspiracy, and at the same time protest and reward one of the chief Conspirators? Besides, Bishop *Andrews* makes mention of a penitent Jesuit (the only one I ever heard of) who being convicted and condemn'd for this Treason, did plainly confess himself guilty to ease his Conscience; and that there were three Bulls ready to be publish'd in several Parts of this Kingdom, immediately upon the Blow given, to authorize the Papists to take up Arms. I may add farther, that Orders were sent from *Claudius*, the then General of the Jesuits at *Rome*, for Masses to be said here, for the good Success of *Garnett* their Provincial in *England*, in a Design he was carrying on for the Catholick Cause; and 'tis certain he knew it, and the Pope also. Moreover, there were not above twenty Persons or thereabouts, who were found to be in the Conspiracy; and 'tis impossible almost to imagine, that so small a Number should venture upon such a desperate Attempt without being well back'd, and having some after-Game to play. Lastly, The grand Abettor, if not the Contriver of the whole Plot, was, as I have said, Provincial *Garnett*; who tho he was most justly executed here, yet in his Picture in the Roman College, hath a Wreath of Glory over his Head, as a Mark of an illustrious Saint: At this rate of Sainting, in time we may hear of St. *Satan*, St. *Lucifer*, St. *Belzebub*.

I think my self here also oblig'd, my Beloved, by the great trust committed to my Charge, to represent to you the great and imminent Dangers we were all lately involv'd in, with my Abhorrence of the Disorders, Tumults and Rebellions, fomented by desperate Villains against Her Sacred Majesty, the Protestant Succession, and all that is good and dear to us. In order to which, the poor unthinking Vulgar (like Demetrius's accomplices, the greater part of whom knew not wherefore they were come together) have been spirited up into a dangerous Rebellion, with these monstrous unintelligible Watchwords put into their Mouths, namely, High-Church or Low-Church, the Queen and the Doctor: Of which a Word or two, so far as I can explain them. * High-Church, I take to be a Faction made up of *Jacobites*, *Nonjurors* and *Papists*: High-Church, I seem to me, a rebellious discontented Faction; utters Enemies to our Gracious Queen, and the present Constitution both in Church and State; implacable even to Fury and Madness, against the Protestant Succession, the Happy Union, and the gentle stipulated Toleration. In like manner, unlimited Arbitrary Power, unconditional Passive Obedience, abject Slavery, French Government, a Popish Inquisition to force the Consciences of Men, Fire and Faggot in *Smithfield*, and a schism'd Popish Pretender, with all the numerous Evils of Tyranny and Slavery, wooden Shoes or bare Feet, and nothing but you can call your own; are the natural and necessary Appendages of those wild and extravagant Enterprizes. Low-Church, if we must be call'd by that Name, is the direct contrary, the Reverse of all these numerous Evils.

The Queen and the Doctor! Oh Wonderful! Her Sacred Majesty and a Criminal! A convict Criminal at the Bar of the most Illustrious and August Court of Judicature in the whole world! But since (pardoning the Levity of the Expression) they will put the Doctor upon us; we read, you all remember my Beloved, in the same Scripture, that most Holy Name *Jesus* — and *Barrabas*, who for a certain Sedition made in the City, and Murder, was cast into Prison. We read also of *Jesus* and the Devil, of *Christ* and *Belial*, of God and *Mammon*. Thus Contraries together, do make a more visible and conspicuous Contrariety.

To conclude: The Use we ought to make of all God's Mercies and Deliverances, is to praise and magnify his holy Name, and to pay him the tribute of our most hearty Thanks; and there is no better expression of our Gratitude, none so acceptable to our mighty God, as the amendment of our Lives, and bringing forth Fruits suitable to his Benefits, according to the divine Command in our Service, that we being deliver'd out of the hand of our Enemies might serve him without fear, in Holiness and

High-Altar, High-Mass, High-Commission-Court.

Righte-

Righteousness before him, all the days of our Life. Had these abominable designs of Popery taken place, God knows how we should have serv'd him; I can scarce think *without fear*. Let us now do it whilst we may; study to be well grounded in the Principles of our holy Religion, that we may be able to give a Reason of the Faith and Hope that is in us, and lead a Life answerable thereunto. This is the end of our coming here; nay, of our coming into the World, of our very Beings. So may we justly hope for the continuance of God's Protection and Blessing, for he is faithful who hath promised, and no good thing will he withhold from them who live a godly Life: and by his Almighty aid and assistance, we may also for the future be saved both in this World and the World to come, from the hands of all that hate us; namely, from the abominable Tyranny of the Pope of Rome in this World, and from the Torments of Hell in the World to come.

I shall only add the Collect for the Day.

Eternal God, and our most Mighty Protector, We thy unworthy Servants, do humbly present our selves before thy Majesty, acknowledging thy Power, Wisdom, and Goodness, in preserving the King, and the three Estates of this Realm assembl'd in Parliament, from the Destruction this Day intended against them. Make Us, we beseech Thee, truly Thankful for this, and for all other thy great Mercies towards us; particularly for making this Day again memorable by a fresh Instance of thy Loving-kindness towards Us. We bless Thee for giving his late Majesty a safe arrival here, and for making all Opposition fail before him, till he became our King and Governor.

Continue, We beseech Thee, to protect and defend Her Sacred Majesty Queen Anne, and all the Royal Family, from all Treasons and Conspiracies; Preserve Her in thy Faith, Fear and Love; Prosper Her Reign with long Happiness here on Earth, and crown Her with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer, to whom with the Father and the Holy Ghost be ascrib'd, &c.



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